

03-11-12 PH Chan, **The Unburdened Small Mind**

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Paul R. Huffman speaking on digital recorder at 1:30 PM.

Summary: Your small mind is simply a tool like your car is a tool.

Your mind thinks that it is you and it has terrorized you for a long time.

Your mind has no business guiding your life.

Removing this small mind as your identity and as your guidance feels like death to the 'you' that identifies with it.

The life of your small mind is a false life and a life of suffering and judgment.

It is demonstrated through this channeling you can be guided by the Greater Mind of God.

Your small mind will suffer less and less as it is unburdened with the responsibility of being who you are.

Practice being guided by the greater Mind of God each moment.

Is it not a beautiful day today, Paul? The sun is shining and the birds are singing and all is well in your world, a world of great beauty, a world of great harmony, a world that needs nothing to be whom and what it is.

And here you sit, once again waiting, to hear the words of God, to feel the words of God. And your small mind continues to interrupt you, to be the boss of you, to judge you, to judge your world, and to pretend that it is you. And yet it has no power whatsoever. You must focus on it for it to be present. You must give it energy and give it time for it to exist. You think that it is your friend and it is not your friend. You think that it is helpful, but a majority of the time it is not helpful. In

fact over 90% of the time it is not helpful. In fact 99% of the time it is not helpful. And so, why do you carry such a burden? Why do you allow this mind to exist so strongly within you? You might describe your mind as a bad habit, as a pretend friend, (or as) a pretend helper. You will not find happiness, abundance, joy and ecstasy within this mind. It has no true capacity for joy, or happiness, or love. It rides you as if you were the animal, the servant, and a beast of burden. It rides you as if it owns you. It rides you as if it is the boss of you, the god of you, the master of you, and it weighs upon your back, and you slump forward under the pressure of this non-being, this non-entity.

And we are here to help you unload your burden, and place this non-entity, non-power, non-God, in the correct perspective. You should carry this entity, or this non-thing, this non-entity in your pocket, as you would carry your keys, or your cell phone. When you need your key, you pull your key out (of your pocket) and you unlock your door, or you lock your door with the key. The key is an object, or tool in which you use to help you in your day-to-day living. Your car transports you from your home to the grocery store, and carries the groceries. You pay for the gas and pay for the maintenance of this car, and the car serves you. But the car is parked out in front of your house. It is not parked in your bedroom, or your kitchen, or your living room. The car is not who you are. You drive the car. The car does not drive you.

You are deeply afraid of your mind. Your mind has terrorized you for a long time. It judges you and it punishes you. It rarely forgives you. It rarely loves you, for it loves (and hates) itself in its own particular life. It thinks that it has a life, and

it thinks that you are the vehicle for its life. It is confused and it is relatively dumb. Its power is its ability to convince you, to reason with you, that it is who you are, that it has been who you are all your life. And that together you will live and do your life, and together you will be successful and smart and abundant. And together you will both die of old age, and go to heaven. And together you will return to this earth, or to a similar place, and you will begin your life all over again. You will accumulate knowledge, accumulate talent, accumulate wisdom, and you will be honored, and served by others.

The truth is that your mind has no business being your life, or controlling your life, or guiding your life. It has no business guiding your life. It is indeed out of control. It is indeed insane in its belief that it is who you are. It has the ability to make you feel guilty for not believing it is who you are. It wants you to believe that it is sacred and necessary, when indeed it is not sacred, and it is only partially necessary. Your car is convenient and necessary to drive to the grocery store, but you could walk, could ride a bicycle, and you could gather your food another way, if you had to.

We are who you are Paul. And we are the interior substance of That Which God Is. You are in a dream and blinded by that dream. You are in a pretend life and you are blinded by that pretend life. We are indeed your (greater) Mind. We are indeed who you are. We are That Which you are. We are the makeup, the feelings, the personality, the real Paul, the real entity that walks upon this earth. We already exist in heaven. We already exist within the heart of God, and we can tell you from God's perspective, your mind is relatively unimportant, and it brings

you great suffering, great pain, (and) great guilt. And it misguides you, and it misguides you almost each moment of your life. It is not who you are. It is a pretend self that has convinced its self that it is you. It says to your mind, to your brain, to your body, that it is who you are, and then proceeds to describe its self to you, so that you (your awareness) might identify with it. But you must understand Paul, that it simply talks to its self, and talks to its self some more, and then it talks to its self some more. It looks in the mirror, through your eyes, through your body, and it says, "That is who I am." It tells your body, "That is who I am," over and over, and your body, your energy, begins to feel, and to identify with this pretend-mind-self. It is like your car keys telling you what to do when you wake up, or your car telling you what to do when you wake up.

Your small self-mind is made up of ideas and beliefs and words. And these ideas, words and feelings can be rearranged, and placed in alignment with who you really are. They can reflect the true self, and we are the true self. God is your true self. The earth, the waters, and the minerals, and the ground that you walk on are who you are. The intelligence of the universe is who you are.

To divorce this pretend self feels like death. It feels like you are tearing away part of your body, or that you are even giving up your body, and that you are about to die. And so your mind tells this to you (that you will die without it), but your mind is a suppressor, it is a weight that actually keeps you from being alive. It is an array of beliefs and thoughts and words that suppress your aliveness, that suppress your being, and suppress your body. If you fully give up your mind, as you are now doing this moment, God will rearrange these words

and beliefs, and sing, or give you these words and thoughts back to you, in an order that you can understand, and believe, and prosper, and (they will) can become in alignment with the will and the desire of God. (23:53)

The life of your mind is a false life. It is a life of suffering, a life of judgment, and it ends in death, because death is the only result of your mind. It was born within the mind of man and it will die within the mind of man. Since it has no true life, and it only pretends to have a life, it therefore does not exist. Your mind can end at this moment, or your mind can end at the moment of your physical death. But your mind will end. It will not go to heaven. It will not take you to heaven. It will not guide you to heaven. It will die complaining about the pain of the body. It will die complaining about old age. It will die complaining about the loss of memory, or poverty. It will die explaining to others that life is difficult, and that life is suffering.

Your mind should become what it is Paul; a servant unto you, a set of tools that you have in your pockets. Your mind should assist you, but it should never, never guide you. It should never make decisions for you. It should never explain the meaning of life. It knows not of God, Paul. It knows not of life. It knows not of happiness, or joy.

The death of your mind is imminent. Its death will bring you happiness.

Recognition of your mind as a small tool that you carry in your pocket, means that the mind will finally understand who it is and what it is, and that the mind can relax and enjoy life. It has almost no responsibilities. It has almost no responsibilities to guide you in your life. It is burdened and burdened by a job in

which it cannot possibly accomplish. It is burdened by the belief that it is who you are, and under that belief it suffers and suffers, for it cannot do its job. It has no capacity to be who you are. It has no capacity to know who you are, or to know anything about God, and heaven.

And you might say, [maybe,] through this small mind, “How do I do my life? How do I drive my car? How do I do my business? How do I eat my food and pay my bills?” You eat your food, you pay your bills, and you do life through God. And God instructs your body to move from point A to point B. God instructs your hand to write the check or to draw the drawing, or to sing the song of God. God instructs you to describe the love that He is, and to sing the song that He is. God is not interested in the becoming some thing that He is not. God is not interested at all, in the pretended self of Paul. God cannot even see the pretend self of Paul, because it does not exist, it is not real, and it does not sing God’s song back to God.

You sat down today in doubt as whether or not you could access the Mind of God, or access your guides, or this other part of Paul, this other self of Paul, and yet here you speak, here you feel this part of yourself that knows who and what it is. You are not trying to drive your car, or shop for groceries. You are sitting relatively still, and you are pushing sounds from your mouth and throat, (and) from your body. You are acting in accordance with the laws of God, the laws of love, the laws of joy. You are being instructed in your life without the interference of mind, without the interference of mind. (35:50)

And so it is demonstrated. And so it is so! It is demonstrated that your mind can be quiet and in the background. It is demonstrated that the Mind of God can come forward and be who you are, for at least an hour. It is demonstrated that you do have the ability to turn your attention and your focus onto, into, something greater, something greater than the smallness of your mind, the smallness of the belief about who you think you are. If you can do these words now, you can do these words in the next hour. If you can speak from God's Mind now, you can speak from God's Mind and an hour from now, two hours from now, three hours from now, (or) tomorrow morning. If you choose God now, it means that you can choose God in the next moment, and then in the next moment. Your ability to access God's Mind has been established. It has indeed been performed. How do you feel? Do you not feel more alive? Do you not feel more powerful? Do not feel less judgmental? Do you not feel more open as you observe these feelings, as you observed these thoughts as they move through you? (39:20) This is the song of God, Paul. This is the way of God, and this is certainly the way of Paul.

We have taken who you think you are, the image of Paul, and we have placed Paul in a new context, a new mind, a new way of being, without guilt, without suffering, and within this moment. There is no work, or duties to be performed by the smallness of your mind, by this pretend self, that constantly must convince you it is who you are. It is not who you are, as now is demonstrated, as now is spoken, as now is felt. It looks impossible to do, and yet you are doing it.

Riding a two wheeled bicycle looks impossible, as the child looks on, but once the child rides a bicycle, and has the experience of riding the bicycle, the child understands, at a physical level, that she or he can indeed ride a two-wheeled bicycle down the street without falling. And not only can the child ride the bicycle, the child enjoys riding a bicycle, and the bicycle indeed, serves the child. It becomes part of the child. It guides the child. It is a tool for the child to ride to her or his neighbor, or to the store. It gives the child freedom. And thus we are giving you freedom, Paul; freedom from worry, freedom from suffering, freedom to be alive, now, to walk in your woods (and) in your deserts, freedom to sing the song of God, freedom not to judge your world or judge your neighbor, (and) freedom not to resist your life.

Observe your life Paul, and be within the Mind of God, the Heart of God, and you shall be guided, and you shall live in joy. We are not outside of you. We are within you. God is within you. Life is within you. This is not a practice that you do once a week, Paul. This is a practice you do each moment, each moment.

If you are fear of who we are and who God is, know that that fear is coming from the smallness, the smallness of who you are. The ego does not wish to die. It does not wish to become unimportant. It wants to continue to ride you as a vehicle, as an animal, and to move your head here and there, and your mind here and there, and direct you, at its will, at its demand, but it knows not how to guide you. It does not even know how to ride you properly. And it suffers, because it does not know who it is, what it is, and it wishes for you to relate to it, so you to can suffer, and suffer, and to blame and to judge.

Re-identifying with who you are is indeed a practiced. It is the only practice for you at this time, Paul. It is not about making money, or building buildings. It is about understanding the Mind of God. It is about understanding the way of life, the nature of God, the nature of life. It is not about understanding the falseness of who you are, or even improving upon the falseness of who you are. It is about letting go of the secondary self, the secondary mind, and embracing the Primary Mind, the primary energy of your being.

If you feel that this practice is difficult, or that this practice is going to be difficult, know that that is the resistance of this entity that you call Paul, this false self. This small self is only alive unto itself. It only exist unto itself, and it knows not of heaven, and it knows not of God, and it knows not of your purpose. It suffers under its own illusion and delusion and insanity, and it wishes to have company. It wishes to have a crowd around it that will support it, and agree with its beliefs and understandings of the world. It enlists you by being you. It enlists you by looking into the mirror, through your eyes, and saying, "That is who I am. That is what I am."

Your mind will suffer less and less as it is unburdened with the responsibility of being who you are. Your mind will suffer less and less as it is unburdened with the responsibility of being and thinking that it is who you are. The Mind of God, the Mind Of All That Is, the Mind of your Source, is who you are. It is your identity. God is your identity. We are your identity. We are 100 thousand million times greater than your mind. Which do you prefer? Which do you want?

Practice Paul, practice. Take your small mind off of your back, and put it in your pocket. Put it in a nice white plastic case. And when it can be helpful, and we will let you know when, take it out of your pocket, open the case, and let it perform some minor duties, like typing, driving the car, reading a magazine and seeing the words.

It contains memories and words, Paul. Allow us to rearrange those memories, and rearrange those words, and also rearrange the beliefs that are held within this very small mind. And when you open this white plastic case, your small mind will serve you, and it will be pleased to serve you, and it will also be pleased to live in this small plastic case in your pocket.

And so it is Paul, on this beautiful day, this beautiful day in Sedona Arizona, where the weather is nice, and the sun is shining, and the birds are singing, in a place where Paul lives, resides, and exists. And so it is. End. Bell.

Note: I would call this, "Changing Minds, Changing Identities, A new life of peace and joy, a new way of being." Paul deserves a new mind. Paul deserves a new identity. And so, Paul practices a new self, a new mind, and a new identity. And so it is.